Evangelical Christendom

"Human [illegible] Europe in Christ."

January-March, 1945

The Four Freedoms—Religious Freedom*

By

The Very Rev. W. R. MATTHEWS, K.C.V.O., D.D.,

Dean of St. Paul's Cathedral

I expect you have heard the little girl's version of the Four Freedoms: "Freedom from fear, freedom from want, freedom from speech and freedom from religion." I have to speak about freedom of religion, or as I prefer to put it, freedom *for* religion—freedom for all men to be religious. But no doubt there are some listeners who think that there is unconscious wisdom in the little girl's mistake and who regard religion as, on the whole, an obstacle to liberty, so that they would hail the abolition of religion as a victory for freedom. Such people are thinking of the past, and of special periods in the past. I could not, of course, deny that persecution has played an uncomfortably large part in the history of religion and that good men have often thought that, in persecuting men who differed from them in faith, they were doing God service. Nor will I deny that religion may sometimes, even now, make people fanatical and intolerant. Let me offer one remark on the past. If you look into the persecutions, you will nearly always find that political motives were at least as strong as religion, and sometimes cloaked themselves under zeal for the true faith. And I will add one remark about the present. Look round the world and observe where persecution is now taking place. You will find few instances of religious people persecuting non-religious people, but many of religious persons being persecuted for political reasons. You will, I think, go further and conclude that to-day the Christian church in many lands is the chief stronghold of human freedom.

I want to suggest that of all the four freedoms religious freedom is the most important—indeed, it might be called the fundamental freedom. Does that surprise you? Perhaps you would be inclined to regard it as one of the minor freedoms, like the freedom of the Press, which follows from freedom of speech. But you would be wrong. For consider what religion is. We might say that a man's religion is his total attitude to the universe and life. I am talking, of course, of real and not conventional religion. A man's religion is the sum total of his ideas of value and the basis which he recognises as the proper one for conduct. Now, if religion is something like that, it is obvious that the whole of life must be affected by it. A man's religion will determine what kind of human life he regards as good; his religion will profoundly influence his views on the meaning of social progress and the type of community he will work to establish, his religion will guide him in his opinion about education, its methods and its aims. In short, there is no important aspect of life in which a man's religion is not the determining factor. It is true that this fact is not always recognised, even by people who claim to be religious, but that is often because they do not understand what their real religion is; they think perhaps that they are Christians, while the real object of their worship is progress, or convention, or success. When we see clearly, we understand easily enough that as our real religion is, so will be our judgments in all the main problems of life.

If this is true, then it is obvious enough that religious freedom is the foundation freedom. A man who is not free to practice his religion, to propagate it and to discuss it, cannot be really free at all. He may be at liberty to wander about wherever he pleases and to change his work as often as he likes, but if he is not free to be religious in the way that he believes

* Talk in B.B.C. Home Service, Thursday, 18th January, 1945.

to be right, he is not a free man in spirit and mind. The source of all other freedoms has been dried up. Then it is not at all surprising that the struggle for political freedom has been bound up with the struggle for religious freedom. How often, for example, we forget that our liberty in this country was largely the result of the work of men who desired above everything else to worship God in accordance with their conscience. Lately we have heard a good deal about Milton's *Areopagitica*, a book which struck a blow for the freedom of the Press. It has been pointed out, truly enough, that Milton was protesting against a religious censorship, but it has not been sufficiently emphasised that he protested in the name of religion and based his protest on a religious principle—the unity of the Spirit. The struggle for freedom began in the sphere of religion, perhaps its final battle will have to be fought there too.

But, you say, this is after all an old story, a "tale of old unhappy far-off things and battles long ago." Everyone admits now that religion must be free. No one threatens it. I admit that some of the old dangers have passed, but I think that a new danger has arisen—or rather a very old danger in a new form. The name of that danger is the totalitarian State, by which I mean any State which claims to possess the supreme authority over all men in every aspect of their lives. We should be foolish if we believed that the defeat of Germany would bring to an end the menace of the totalitarian State. There are deep-seated causes making in the direction of this form of State. The tendency of a scientific civilisation to large-scale production and centralised control; the need for security against the annihilating possibilities of scientific warfare—these are two only of the causes that are at work. No doubt there is much to be said in favour of better, more tightly-knit, more efficient and larger organisations. I can understand that a Christian might be in favour of an approach to the totalitarian State, on the ground that modern conditions require it, but no Christian could go all the way. He must call a halt, if he can, before the State invades the realm of mind and spirit. When a State begins to tell me what I am to think, dictates the mould in which my mind is to be run, tells me what and how I am to worship, then I know that I am confronted with the age-old tyranny against which the spirit of man has fought so many bitter conflicts.

I said this was an old antagonist in a new form. It's form even is not so very new. Have you ever asked yourself why the martyrs of the early Church were killed? It is an interesting question. The persecution was not, generally speaking, men who suffered for the love of money. They were agents of a totalitarian State; rather a mild one compared with some we have known. In the Roman Empire there was quite a lot of religious freedom. You could worship any god you liked; but one thing you had to do, if called upon, was to offer incense to the Emperor, who was regarded as divine. This may sound foolish to us, but it was simply a way of expressing the absolute supremacy of the State. Those Christians who were torn in pieces by wild beasts—slaves, women and children as well as bishops and priests—could have escaped their fate by dropping one pinch of incense into the flame burning before the statue of the Emperor. They refused, because they would not put the State in the place of God. They died for Christ, but they died also for spiritual freedom. History never repeats itself in detail, but very often in principle. Though the circumstances will be quite different, the same situation in essential may very easily confront the Church in various parts of the world again. What then are the requisites for religious freedom? The phrase "freedom of worship" is sometimes used as if it were equivalent to the freedom of religion, and the suggestion is that freedom of worship is all that need be secured. No one would deny that worship is the central activity of religion and freedom must begin there. But by itself it is not enough. The religious man has a message. He has received, as he believes, a revelation which is of such vital moment to all that he dare not keep silence about it. The Christian has the duty of proclaiming the gospel, and the Church exists, not only to worship God, but to make God in Christ known to all men. To persuade others is a part of the essential activity of the Church. For this purpose it must have liberty to use the means of persuasion, the Press, the public forum, all the methods by which opinion is formed. It must have freedom to reason with those who disagree, to refute objections and to repel false interpretations of its message. If there were a State in which religion was not free to do all these things, it would be, not a free State, but a tyranny—and this would remain true, even if the tyrannical restrictions were

supported by the majority of the people. There is another requisite of religious freedom, of scarcely less importance. No religion is purely individualistic. There is always some religious society or community, and this is pre-eminently true of Christianity. As John Wesley said, the New Testament knows nothing of a solitary Christian. The Church of Christ is meant to be a fellowship, and, what is more, a world-wide fellowship. It is a society which does not recognise the barriers of State, nation or race. I admit that the Church has fallen short of its ideal, but it has never ceased to claim to be universal. In recent years the consciousness of the universal church as a part of the Christian faith has become more vivid. In 1937 there was a conference at Oxford of Christians from many lands and communions to consider the problems of the Church community and State. I well remember the painful impression which was produced by the absence of some leaders whose presence was urgently needed. The German government stopped all but a few selected persons from coming, and Russia, I think, was not represented at all by any who came out of Russia. Such prevention of fellowship by the State, such imposition of political tests on men who wish to come together for religious discussion, consultation and worship, is a blow at religious freedom and an act of tyranny. In the name of religious freedom we demand liberty of association and communication with our brethren across the frontiers. In the post-war world there will be a desperate need for all the forces which can help to build again a world-community and assuage the antagonisms left behind by six years of savage warfare. Among these forces none is more important than the Christian Church. It has the power of speaking to men at a level above the divisions of nation or class. To do this effectively it needs freedom of speech and freedom of association.

I have tried to show that freedom for religion is not a matter which concerns only a few ecclesiastics or "churchy" folk, but one which is of vital interest to all who look for a world of freemen. Without religious liberty there will be no other liberty. It is our duty to do all we can to secure freedom for religion not only in our own land but throughout the world.

Common Prayer

"Ye also, helping together by Prayer,"
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

THAT the time of the singing of the birds is come; and the flowers appear on the earth, which is the Lord's, and the fulness thereof.

For the many who in the presence of the powers of evil ride victoriously and overcome them by the Blood of the Lamb.

LET US PRAY—

FOR Protestant Europe and the work of the Alliance in Evangelical reconstruction.

For true spiritual revival, in the power of the Holy Spirit and according to promise.

For a return everywhere to united Prayer, and for the restoration of Prayer meetings as essential to the ministry and work of all the Churches.

For the overthrow of the counter-Reformation in Europe, whether influenced by the Roman Church or outside.

For all agents and representatives of the Alliance, seeking to further the unity of the Spirit and the proclamation of the Evangel.

For the supply of the increasing financial needs of the Alliance and in view of the close of the year, March 31st.

HIS MAJESTY KING GEORGE VI. *Photo by Hugh Cecil.*

"I desire solemnly to call my people to prayer and dedication. We are not unmindful of our own shortcomings, past and present. We shall ask not that God may do our will, but that we may be enabled to do the will of God; and we dare to believe that God has used our Nation and Empire as an instrument for fulfilling His high purpose. The Queen joins with me in sending you this message. I hope that throughout the present crisis of liberation of Europe there may be offered up earnest, continuous, and widespread prayer. We who remain in this land can most effectively enter into the sufferings of subjugated Europe by prayer, whereby we can fortify the determination of our sailors, soldiers and airmen who go forth to set the captives free."

Extract from His Majesty's Call to Prayer to the Nation, June, 1944.

HER MAJESTY THE QUEEN. *Photo by Dorothy Wilder.*

"I feel that in all the thinking and planning which we are doing for the welfare of our country and Empire—yes, and concern for other countries, too—we women as home-makers have a great part to play, and, speaking as I do to-night from my own dearly loved home, I must say that I keenly look forward to a great rebuilding of family life as soon as the war ends. I would like to add, with my fullest conviction, that it is on the strength of our spiritual life that the right rebuilding of our national life depends."

Extract from the Call of Her Majesty the Queen to the Women of the Empire, 1943.

Headquarters Notes

"Evangelical Christendom." A new volume commences with this issue, and we present some special features, including the portraits of their Majesties the King and Queen, which we hope will be appreciated by our readers. The year 1945 must be, in various associations, an outstanding one. May it bring Peace to our Nation, and the Nations, and Spiritual Revival.

Universal Week of Prayer. The 96th observance of the Week of Prayer has been a memorable one. We present some reports of the London meetings, including the notable meeting at the Mansion House and the St. Paul's Cathedral Service. Although the weather during the week was generally unfavourable to meetings, reports now coming in from all over the country evidence the deep feeling among Christians everywhere that only prayer, and united prayer, can fortify the Church to meet its responsibilities, in conflict, in national problems, in world problems, and in its message for to-day. We owe a great debt of gratitude to all local secretaries and representatives who have helped in the local arrangements, and we accordingly thank them most heartily.

The New Archbishop. The following message has been forwarded to Dr. Geoffrey Fisher, whose appointment as Archbishop of Canterbury was confirmed on February 2nd:—

World's Evangelical Alliance,
30, Bedford Place,
Russell Square, W.C.1,
January 29th, 1945.

The Most Rev.
The Lord Archbishop of Canterbury.

Your Grace,

I write on behalf of the Council of the World's Evangelical Alliance to offer your Grace warm congratulations on your call to the Primacy of the Church of England. We all realise the greatness of the opportunity which this appointment brings you and ask from God for you the special endnement of the Divine Spirit which will impart to you the guidance and strength necessary for the fulfilment of the high office.

It has been our privilege to have happy fellowship with earlier Archbishops, especially with Dr. Davidson, Dr. Lang, and Dr. William Temple, and we have rejoiced in the co-operation and support they have given the Alliance in its witness to Evangelical truth and in its promotion of the spiritual unity of the one universal Christian Church in its various branches. We anticipate similar relations with your Grace, and pray that God will not only richly bless you and the Anglican Church, but that He will through you bless England and bring back to her the simple faith and godliness from which so many of her people have wandered to-day.

With deep respect, and earnest wishes for you, and for Mrs. Fisher, in whom you have so gracious a co-worker in the service of Christ,

I am, Your Grace,
Yours very sincerely,
H. M. Gooch,
General Secretary.

Fulham Palace, S.W.6.
3rd February, 1945.

Dear Mr. Gooch,

I write to acknowledge the kind message which you sent to me on behalf of the Council of the World's Evangelical Alliance, which I greatly appreciate. I am most grateful for the goodwill which they expressed and the assurance of their prayers and support as I go to this high office.

Yours sincerely,
(Sgd.) Geoffrey Cantuar.

The General Secretary,
World's Evangelical Alliance,
30, Bedford Place, W.C.1.

Reply from the Queen of the Netherlands. The Council have received the following gracious reply to their letter addressed to Queen Wilhelmina:—

Kabinet der Koningen,
London,
November 13th, 1944.

Dear Sir,

Her Majesty the Queen of the Netherlands has commanded me to convey to you her sincere thanks for your letter and enclosed epistle of the World's Evangelical Alliance, which Her Majesty has read with the greatest interest.

The Queen has fully appreciated the principles therein, and firmly believes that without unity of spirit in Almighty God no firm foundation for a better world can be laid.

Her Majesty is most grateful for the sustenance received through your prayers, and feels sure that the representatives of the Christian Churches in Holland will welcome Members of the Council of the World's Evangelical Alliance when war is passed and liberty of conscience and worship is once more the right of the people of Holland.

Yours truly,
(Sgd.) Jonkheer Van Tets Goudriaan.

To the General Secretary of the
World's Evangelical Alliance.

The "Call to Evangelism." Overseas replies to the Statement on Evangelism widely circulated in the name of the Council of the World's Evangelical Alliance are now coming in. The Bishop of the Arctic writes in his letter of

[illegible] "I think the statement is excellent." [illegible] the following letter can be read as typical of others from widely separated [illegible] of the Christian Churches of all denominations.

Queen's College,
[illegible] S.W.1.
[illegible] 1944.

Dear Sir,

I am very grateful to you for sending me your issue of October 15th and the supplement called "A Call to Evangelism." It is an excellent and comprehensive and timely "call," and I pray it may be used to move Churches of the Reformed Faith to action.

I should like to add a word of praise of your [illegible] in this Reformed Church. If you can spare them, I am very willing to pay the cost of bringing copies. I am sure they would be a great help to many ministers in preaching the Gospel.

With hearty greetings,

Yours sincerely,
T. F. Torrance,
Chairman and General Superintendent.

The General Secretary,
World's Evangelical Alliance.

The Statement, which has now been reprinted, can be obtained from the offices of the Alliance. We quote its concluding paragraphs—

"We have set down the foregoing in humble belief that we have been guided, after our application with brethren in various branches of the Christian Church, to see the problems of our nation and the call of God to-day, and with deep recognition of the heavy responsibility that we bring such with the use of making known the Gospel of Christ. But we cannot but believe that the matter is one of such urgency that it needs the concerted consideration and action of Christian Churches. It is essential to recognize it from the outset as one of real urgency. The World's Evangelical Alliance, with its long experience of the power and the many conditions of human and national life, seems to be called in the providence of God to do what it can to bring the urgent need and duty of the Church to the notice of the world, and especially our own nation, so that we may seek to prove worthy not only of the high ideals of our forebears, but of the divine purpose which God has for His Church in our nation."

The Statement has been sent to church leaders and otherwise distributed, and we are glad to know that all our readers will join in praying that the statement of a way by God's will may be put into the Church of Christ in this country in these days, for the quickening of the Gospel of Christ. The Alliance is always ready to give all such assistance and advice as it is within its power in the planning and carrying out of Evangelistic efforts in Evangelism.

The Alliance and Polish Protestants. As the war is approaching its closing, and with the end of hostilities in Europe may be longer away than we had hoped, the Alliance is considering the problem of the relief and renewal of Evangelical Christianity throughout the world.

Without hesitation in any political question, which some people outside the region of the conflict, it is evident that the Christian Churches in the countries of the Reformed Faith have the duty of the Church of Christ in the world. Without any attempt to the contrary, the Polish Government in London, however, has [illegible] that in the country before the outbreak of the war there were over 3 million Protestants, of the Reformed Faith, of whom 2 million were Lutherans, and the remaining 1 million by the combination of local communities, scattered in many villages and districts, for the maintenance of the particular principles which are at the moment at stake in this country.

This is particularly true of our Polish friends. If the Lublin Committee, which has now been recognized by the Allies as the provisional Government of Poland, is to produce some [illegible] in control of Poland, it is certain that most of thousands of Poles, who are at present serving in the Polish Forces in the West on the side of Great Britain and the U.S.A., will never be able, or indeed willing, to go back to their country. From conversations with leaders of Polish Protestants who are now with the Polish Forces in this country, it is clear that they would be unwilling to return to Poland if their country were to be ruled by the Lublin people. Most of them were taken to Russia when the eastern part of Poland was occupied in 1939 by the Soviet Forces, and they have gone through many months of [illegible] in various Russian camps in Russia, and in deportation camps in the wilds of Siberia. These Polish soldiers believe that were they to return to a Poland ruled by the men of Lublin, their lives would be endangered, and moreover, if they could have to live in a communistic state, or prison, and eventually death.

Should such a situation arise (and it seems very much to be known that such is going to be only possible), many thousands of Polish Protestants, at present serving in Forces of Poland or sympathetic leaders in various places in this country, would be left in the end of hostilities in Europe without homes or the means of livelihood. Many thousands of other Poles (Roman Catholics) would certainly be in the same plight, but it is not here that matters in the attitude of the Roman Catholics in this country, the U.S.A. and Canada. But we

cannot expect the Roman Catholics to provide for and assist Polish Protestants—this task will have to be undertaken by the Protestants in this country and the U.S.A., in view of the vast

ness of the problem and its great urgency. It is extremely desirable that Evangelical Christians should give this matter their prayerful support now.

Dedication of the Temporary Headquarters

No. 24, BEDFORD PLACE, RUSSELL SQUARE, W.C. 1

Members of the Council and friends met at 24, Bedford Place, Russell Square, on November 24th, a gathering for thanksgiving and dedication of the temporary Headquarters of the Alliance. Our new Hon. Treasurer,

THE RT. HON. ISAAC FOOT, P.C.,

presided, and in his remarks from the chair said:—

"This is no occasion for any formal address, but it was thought by the Executive Council that having come into these new premises we ought to have something like a house-warming. We shall be hearing from Mr. Gooch just a short account of what happened after what seemed to be a disaster. We had that sudden loss, but it was very remarkable how, within a few days, we had this new, though temporary, home amid exceptional and favourable circumstances. We shall be hearing from Mr. Gooch of our indebtedness to the Bedford Office. It is remarkable that they should have been so willing to meet our needs, appreciating, as we think, the work which we have been doing. We owe a great deal to the willingness of the Bedford Office to give us every facility at a time when we were in need of all the help we could get; and in no small measure our present happy circumstances are due to the resilience and the resourcefulness of Mr. Martyn Gooch.

"The Apostle Paul, when he passed through the experiences of shipwreck, had an assurance from the messenger who had spoken to him the night before that he, and all those with him, would be saved. Now the law, the apostle kept all his wits about him during that shipwreck. He kept a careful eye on the possibility of the boat being taken away by the soldiers, and he proved himself to be the best mariner on board that ship. I think Mr. Gooch has kept his wits about him. At the same time, while he relied upon the guidance of Almighty God, we are glad that he co-operated with those higher powers with those ready gifts of his that the Alliance has learned to rely upon for so many years.

"I think, on the whole, it is not a very bad thing that we should have been called upon to share in some of the distress of this great city. Most of the institutions with which I am connected in this city have been blitzed out of their homes one after the other. I am Treasurer of the Temperance Council of the Christian Churches; their offices disappeared in one of the attacks of the enemy; and one or two other organisations with which I am associated, and with which I have business associations, have been sent from one part of the city to the other. Whilst the business of the city was being hit, so many other troubles were falling upon us. And it has given to us a share in the sorrows of this city that we should have passed through this experience; it helps us to understand what the others have had to undergo.

"In my native city, which has suffered more than any city in this country—Plymouth—most of my worldly belongings disappeared in the course of a night or two when the enemy came along. I went in to see the city two days after, and I saw that the middle of the old city had gone; the distinctive Plymouth had disappeared; all the city of my childhood's day gone. We still had a number of houses left all around, but the distinctive Plymouth was gone. And there at the very heart of it was St. Andrew's Church, a beautiful church, around which the city has been built during many centuries and generations. It was the church in which the minister was preaching that Sunday morning, when the bells rang to announce that Sir Francis Drake was back after his voyage round the world; and the congregation in the church left as the preacher was preaching his sermon, in order to join in the welcome to Sir Francis Drake. There was that historic church gutted; all that remained of its glorious past, gutted; only the walls remaining. And although it was only forty-eight hours since the disaster had taken place, and although the smoke of the enemy had hardly cleared away from the skies, the Vicar of St. Andrew's (now the Bishop of Liverpool) had inscribed on the church wall the word '*Resurgam*.' And the people of Plymouth, after having passed through that great trouble, saw at the very heart of the city, on the church wall, that great word '*Resurgam*.' My wife was with me, and she said how fitting it would have been if in addition to the word '*Resurgam*' there had been inscribed across

the house, which was also standing, the result of the Plymouth meeting. Jesus Christ was at Salem Jubilee. The name of Jubilee is a very strong name.

That was our experience in Plymouth. And although the Alliance has been shaken and of the Headquarters, yet we have a delightful recollection. I remember just before the war the church in which I was brought up in Plymouth was burned by fire. I remember on the Monday morning, having heard the news, I went in with the Trustees and we considered what should be done in the face of this disaster. It was a very remarkable thing to go through that church when my mother and father had worshipped, where I had first tried to preach every Friday night, and those little familiar parts of the church where I had been christened, and my children had been christened. All now given up to smoke and destruction; it was an unpleasant night. And as we met together, did I thought it was the most inspiring meeting anything we had ever had in the history of the church. I remember that passage being read from the Epistle to the Hebrews about the things that remain, the things that cannot be shaken. It was remarkable how the fellowship of that church was stronger after the disaster than it had been before it; the very fact of our loss brought us together; and the fellowship remained.

The Alliance has lost its centenary building (which we fear may have to be pulled down); many of the churches have been lost; but if all the churches were destroyed we must remember that they are among the things that can be shaken. But what cannot be shaken is our fellowship together, and it is that fellowship that the Alliance endeavours to preserve on a world-wide basis; and we rejoice in the continuance of that fellowship, and in our affirmation of the things that cannot be shaken. We are here to-day to give thanks to God for His guiding hand and guidance in the presence of disaster."

The Chairman then called upon Rev. J. Chalmers Lyon and Mr. W. McAdam Rocke to offer prayer.

Before engaging in prayer, Mr. McAdam Rocke said:—"Ninety-eight years is a fine period of time. If the coming of our Lord and Saviour does not take place beforehand, we are right here and now in beginning to ask for God's guidance and blessing upon the World's Evangelical Alliance in its

CENTENARY YEAR, 1946."

Let us pray.

Thanksgiving. Our Father God, Thy children here assembled have so much for which to thank Thee, because Thou art a beautiful Giver. From the depths of our hearts, we this afternoon lift up a very sincere note of praise for all the way in which Thou hast led this world-wide Alliance; for the inspiration given to the Founders, so many years ago; for the many men and women—Thy children—who have laboured there in leading under Thy guidance, beginning with the change of church names and increasing in a wonderful manner in activities, and bringing about wonderful happenings through prayer.

We thank Thee for especial for Thy servant the General Secretary, here with us today, Mr. Martyn Gooch, for his courage, perseverance and faith through long years of service, and our earnest prayer is that Thou wouldest continue to give him health and strength of spirit, mind and body, for the very difficult tasks that lie ahead.

Prayer. We ask Thee also, and very earnestly and fervently, for

a. Guidance as to where the future headquarters should be.
b. The means whereby they can be secured.
c. Younger men and women, perhaps released from war work, who will throw themselves heartily into co-operative work for the extension of the Alliance and the Centenary celebrations.
d. Great increase in the spiritual witness of the Alliance and means to carry out its programme of work at home and abroad.
e. Victory and the coming of peace, so that in quiet confidence we all may pursue what Thou dost allow us to do for the coming of Thy Kingdom.

Amen and Amen.

After the singing of the hymn, "Lord, Thy Word abideth,"

MR. H. MARTYN GOOCH

(General Secretary), said:—

"We are going to speak of wonderful things this afternoon, and that is why on the card of invitation to this service we have quoted the words of the Psalmist, 'It is a good thing to give thanks unto the Lord.' One of the wonderful things which happened just before the meeting referred to was that after long consideration it was laid upon the heart of our Chairman to accept the invitation of the Executive Council to become the Hon. Treasurer of the British Organisation of the Alliance, in place of the late Mr. R. C. Hart Dyke. God hearkened our prayers, and we thank Him that He has sent us one who is so devoted, as you are, to all that for which this Alliance stands and works.

"In few words I wish to draw attention to three periods in the history of this wonderful organisation, the World's Evangelical Alliance, and to speak about its past, present, and future."

In regard to the past, do we realise what happened in 1846? There are many people who do not know what the Alliance really is. How did it come into being? Why is it that under

God is has prepared for nearly a hundred years!

This Alliance was brought into being in 1846 at an Historic Conference, and which, as for all these days was convened, was a phenomenal conference, when some eight hundred representatives came together in London, from scores of some sixty countries. There was prolonged discussion, sometimes very hot discussion, as to the official report of the proceedings of that conference. It is interesting to note the variety of views which were thrown together, yet in the end they unanimously agreed upon a simple formula of divine truth. And if you look at the basis of the Alliance signed upon in 1846 you will find there is not a single statement in it which cannot be accepted today by any Christian in sympathy with the Evangelical position, every statement is on the basis of the Alliance which stand from the Word of God.

God has permitted this Alliance to continue its work for nearly one hundred years, as I believe, with a view to its being a greater instrument in the future. It is for us to ask God to raise up increasingly additional workers who, through the work of the Alliance at home and overseas, will work to prepare for the time when "the earth shall be full of the knowledge and glory of God as the waters cover the sea." We can indeed look forward to the consummation of that real "unity of the spirit in the bond of peace," when symbols shall be placed, not on denominational allegiance or distinctions, but on the fact that we are members of the one universal Church of Christ, which is His Body.

As we look back on the history of this Alliance from 1846 to the present day, we find that the very crown of the denominations were those who gave themselves wholeheartedly to its initiation and work. It is interesting that General Sir Reginald le Lim read to-day from the Bible which was the Bible of the first Chairman and Treasurer of the Alliance, Sir Culling Eardley, and we are united here at the very table that the founders of the Alliance used in 1846. It is a Queen Anne table, with five legs, a rare and valuable piece of furniture in more ways than one. Hanging on the walls of this Council chamber, in addition to the personally signed portraits of Their Majesties the King and Queen, is a fine old and probably unique to-day, silk handkerchief, printed in 1846 after the Conference to commemorate the foundation of the Alliance. If you look at the hour depicted there you will recognize there as those of many of the foremost ministers of the various branches of the Church of Christ.

Now a word about the present. Ninety-eight years behind us, and less than two years to go to the centenary of this Alliance, which falls in August, 1946. It was in 1912 that we moved into that commodious house, No. 19, Russell Square, now destroyed. The sum necessary to pay for those premises was given to us. And now, except for the temporary loan, we are free. Nevertheless, we cannot but think of those who have collected the funds of many years and therefore spend of some days here with bated breath. On the morning before this meeting I had my hand resting on the chairs in the building, and there my heart went out in prayer that it might be some way in the hand of the Lord as well as some way, and that we might be able to see more than we could see. It is only temporary, of course, it cannot be anything else. I would have liked to see the successor of the house of the Alliance be established on the land which I have been privileged to have working with for a good number of years. I may mention that Mr. Edwards and Commissioner and Mrs. Edwards the last occupants of it in 1912. He was wounded during the Great War, serving as an officer in Palestine. He came back to us after hostilities ended. In addition to carrying on his work for the Alliance as assistant Secretary, Mr. Hall has been working with the Home Guard, he has been a major in the Home Guard. Miss Hodson, my secretary, has been with me for eighteen years. And we have a building despite upon these important work devoted. And we to-day, whether we look back, around, or forward, we thank God and take courage.

The Chairman then called upon the Rev. J. W. Ewing, M.A., D.D., a Vice-President of the Alliance, to offer

A DEDICATORY PRAYER

in which the following petitions were included:

"O Lord, our God, we do pledge Thee for Thy goodness to us, and our hearts are full of gratitude and joy as we contemplate what Thou hast done for us. We recognize that our life is Thy gift, that every faculty that we possess Thou hast conferred upon us. We thank Thee, O Lord, for every material instrument by which we may render service to Thee. Above all, we bless Thee for Him Who came from heaven to earth to become our Saviour, and Who, by His redemption, has given a new significance and glory to life.

"To-day, as we thank Thee for all Thy goodness, we desire to dedicate to Thee this house into which Thou, in Thy providence, hast brought us. We dedicate it for Thy service, O Lord, may Thy gracious spirit and presence be realized by those who work in it day by day—our brethren and his colleagues with whom he is so constantly in collaboration. We pray that they may realize the joy of service.

"May this house, dedicated to Thy service, become the Upper Chamber, in which the Holy Spirit shall fill the hearts of the disciples and prepare them for fighter and fuller and more victorious service. Grant that this house may ever be 'the house of God, and the very gate of heaven.' For Jesus' sake. Amen."

The Benediction concluded the proceedings.

THE UNIVERSAL WEEK OF PRAYER

Address given at the Mansion House, on Wednesday, January 10th, 1945.

By the Right Hon. THE LORD MAYOR OF LONDON
(Sir Frank Alexander)

I am delighted to say a few words at the opening of this meeting, which we hold every year, as part of the Universal Week of Prayer, observed in so many places and countries throughout the world. It seems to be very important to all of us and I am sure it is very encouraging to the working of Providence in the world, to remember that in many, many places throughout the world all of us that we could be good, and all those who are gathering in public or in private, in spirit or in secret, do call upon God and ask Him His guidance and help.

This Mansion House has for many generations been looked upon as the centre and inspiration of many movements to organise and carry out a desire that this city and nation shall be in the forefront of those who try to live in accordance with Christ's teaching and truth. We think it to be a Christian nation, and to be guiding by Christian principles, but most of us are painfully conscious that in spite of the claim a large proportion of our people are especially ignorant of the Bible and of Christ's teaching. Although in practice a great many of Christ's words have been embodied in our everyday life, so that I think it would be fair to say that more in the history of the world has it been done than for what we generally call the "pagan day," yet that in itself is not enough. It is all to the good, but I think you will agree with me that unless we take active steps to keep in close touch with and to draw inspiration from a Higher Power, we cannot expect to live a vigorous and healthy Christian life.

Connected with this is that as the first essential for physical fitness, or in fact almost anyone in any sphere, it is necessary to exercise training and practice. And if any of us choose to take an interest in politics, he should attend meetings and discussions, he should meet and discuss his views with other people, and do the same other people's views with his fellows. If he wants to be a good golfer or play tennis or golf with any degree of skill or enjoyment, he takes a club, plays his own practice and perhaps competes with his fellows. Does it not then seem inevitably clear that so many people benefit that they can do it to live, so they discover what is live, on the moral and spiritual plane without associating themselves with some church or with their fellows in some enterprise which involves both training and practice?

You will not forget what Christ said about the good shepherd, who left his responsibility towards his flock to search for that one sheep that wandered in sore to seek it, and if necessary was prepared to give his life for his sheep; whereas the hireling, the man who was hired to do a job, he was not prepared to do so. In other words, he only followed what he got, influenced by his own preservation and comfort, and not the preservation, prosperity and advancement of his flock.

If we are proud, and I am sure we are all proud of our country and our city, and are glad to enjoy the privileges and the advantages and the opportunities which they give us, we should be prepared to accept the liabilities that accompany these privileges, and to determine that we will not act as a hireling, but at least as a member of the family. We can best fulfil that duty by regularly meeting with our fellows of a like way of thinking for mutual encouragement, teaching and training, not forgetting the importance of regularly during themselves, from reading the Bible and by the exercise of a contemplative effort to walk upon God in prayer, both privately and in public worship with our fellows.

More than 1,800 years ago, you know, Tertullian wrote: "Most things are wrought by prayer than this world dreams of"; and although I suppose as children we were much familiar with that phrase, and in our heart of hearts most of us acknowledge its truth, yet in these days it is so easy to forget—in these days of sudden death and horrible, unexpected destruction, which may happen to any one of us at any moment, and in almost any place, the thoughts of all actively minded men and women are turned to be more ready than in times of apparent security, comfort or ease to pay attention to the spiritual and to the eternal values.

Let us then not neglect the opportunity thus provided, which may never come again in our lifetime, of realising that is as far as we have any authority or position or influence and leadership we shall not fail by neglecting to do the good we know.

I continually remind myself that right through the Gospels Christ's hardest words were for those who neglected to do good. You will remember, in the Parable of the Sheep and the Goats, those who were condemned were not condemned because of what they had done wrong, but because of failing to do good when the opportunity came. He was at all times most gentle and considerate to those who were guilty because they had succumbed to temptation.

I think if we bear in mind the inspiration for

all of us to seek good and to pursue it, and to think humbly of the object, but to claim your sympathies and help, we can to-day do a great deal, especially by associating together in prayer to forward the return, as we hope, of our nation and our city to an active Christian life, to the glory of God and for the good of others.

Prayer and World Problems

Address given at the Mansion House, London, E.C., on January 16th, 1948

By the Rev. SIDNEY M. BERRY, M.A., D.D.

My Lord Mayor, Lady Mayoress, Sheriffs and Christian friends, there is something which, if we are gifted with the sanctified imagination, is deeply moving to our minds and hearts as a simple act of worship like that in which we are engaged this morning. Here, under this historic, hospitable roof of the Mansion House, at the heart of this great city—never greater than to-day, when her wounds are visible and patent to all men—we gather, a company of Christian people, to acknowledge God, His sovereignty, His might, His grace, as our one hope in a confused and tragic world.

Our thoughts first of all go back, go back over those scarred years, the path we have trodden together, years of deadly peril and danger, but the years of a great deliverance, when far beyond all our deserving God's protecting hand has been round about us, and God has indeed remembered us for good—has once again, as so often in the long and chequered course of our history, delivered our rulers and blessed our people. And those who can have travelled through these years without hearts that are simply filled with the spirit of thanksgiving are those whom I for one fail to understand.

And just as we look back and acknowledge that God has been in our ways and round about us like a protecting wall, so that we can say with the psalmist of old, God has been our sun and our shield and our strong defence, so in the subject which is uppermost in our thoughts this morning, in connection with this great Week of Prayer, in which we are one with Christian folk of so many nations—when we think of the world problems of to-day, which is the subject that we are asked to think about—we as Christian people express our one confidence in God as the only One who can help us through all the tangled perplexities of the time. In the coming days, with the vision of the great human family, with all the questions aroused, it is only God who can see us through and give to us His guiding light through all the tasks that statesmanship on the human plane has to try to achieve; but without the great guiding and all-encompassing Presence, statesmanship merely on the human plane is bound to fail.

As I was thinking of this meeting this morning, I went right back to the Gospels and remembered that our Master at the very beginning of His ministry took His chosen ones up the mountain of vision and told them the fundamental truths of His Kingdom. You remember how it is put, don't you, that He, seeing the multitudes, went up into the mountain. If it were simply a matter of looking at the multitudes and imagining their needs and their problems, fear and doubt might well have come; but His movement, seeing the multitudes, was to go up into the mountain. Is not that the way for all His followers in the world to-day? On the mere level of the world and materialism, the level of human adjustments and bargainings, the problems of the world may—indeed, I think must—look pretty hopeless; but when we are lifted up to the mountain of vision in the spirit of prayer, in absolute reliance on God, the tangles sort themselves out, a new confidence comes into the mind and a new peace comes into the heart. We can bear to look at the world as long as we are on the mount of vision and prayer near to the Spirit of God.

It is to that that I would summon this company of Christian people this morning. It is to that that I would summon myself. Let us not fumble that moment of vision and prayer. Let us not take the care of the world. Let us not fasten our hearts too much upon its bewildering problems; but let us have that leisure for prayer of which the Apostle Paul spoke so long ago, that detachment which enables us to take all the burdens and care and perplexities right up to the heart of God, and out of the heart of God find refreshment for our spirits, light for our minds, and courage for our feet as we tread the way of life. So in this little company we commit the world and all its problems to the governance of the All-seeing, the All-wise, the All-loving God, our Creator and Redeemer, and the Creator and Redeemer of all mankind.

Under the Dome of St. Paul's

The United Nations' Service of Thanksgiving and Prayer

On Saturday, January 13th, 1945.

[By Our Special Reporter]

The Mansion House is closely identified with St. Paul's Cathedral—the one is the centre of the civic and the other of the religious life of the City. At each of them, representing respectively State and Church, the World's Evangelical Alliance organised impressive services during the Universal Week of Prayer, 1945.

There is no city in the world where the civic spirit, civic pride and dignity are as well maintained as in London. To be admitted to the hospitality of the Mansion House and permitted to hold a meeting there under the presidency of the Lord Mayor is the highest recognition the City can pay to any religious organisation. The meeting, chaired and addressed by the Right Hon. Sir Frank Alexander in the middle of the Week, and the service at St. Paul's at its close were outstanding features of this year's Universal Week of Prayer.

To the St. Paul's Cathedral Service twenty-four Embassies sent official representatives, making it truly a gathering of the nations. The service was impressively reverent and skilfully ordered. Its opening procession of robed clergy—including Rev. Dr. A. J. Macdonald, Rural Dean of the City of London; the Rev. Dr. J. W. Ewing, the Rev. E. J. T. Bagnall, of the Free Churches, and others; also many Licensed Lay Readers of the diocese of London. It was congregational in its simplicity and the heartiness with which the Responses were taken up and the hymns were sung, the latter led by Dr. Douglas Hopkins, Assistant Organist of the Cathedral, was striking. The congregation formed its own choir, the heartiness of the singing being specially impressive. The processional hymn was "Hail to the Lord's Anointed."

The Call to Worship

In the regretted absence of the Archdeacon of London (the Ven. E. N. Sharpe) through indisposition, the Call to Worship was taken by the Dean (the Very Rev. W. R. Matthews, D.D.). The Rev. A. B. Thornhill, Sacristan of the Cathedral, led the recital of the Apostle's Creed, the General Thanksgiving and the Lord's Prayer.

Calling attention to the fact that the Bible is the Family Book of the Nations, Mr. H. Martyn Gooch, M.B.E., General Secretary of the Alliance, read the Lessons, consisting of two short passages of the Old and New Testaments, Psalm 2 and Rev. xxii., 16-21. This was followed by the hymn, "Praise, my soul, the King of Heaven."

The theme for the day, Saturday, was "The Church and the Jewish World." Most distinctly the Bishop of Stepney (the Right Rev. R. H. Moberley, M.A.), gave the address, since his episcopal area of East London contains so large a number of Jews. From the text, "Their debtors they are" (Rom. xv. 27), the Bishop emphasised the obligations of Christianity to the Jews, and the attitude we as Christians should adopt toward them as individuals to reveal to them the reality of the love of God.

At the close of the address the Bishop fittingly and appropriately offered the following

Prayer for the Jews

"O God, Who of old didst reveal Thyself to Thy people Israel, and through them didst prepare the way for the coming of Thy Eternal Son, and madest Him to be born of a Jewish mother, we pray Thee to succour the Jews in their present need, to uphold and deliver them; and grant to all Christian people grace so truly to witness to our Master in word and deed that they may look on His face and see therein the glorious vision of Thy truth and love. We ask it in His name and for His sake. Amen."

Prayer for the Nations

Prayer was then offered by representatives of seven nations. Each of the prayers was very touching in its love of country and its strain of sorrow for the sufferings of the people, with witness to their courage and faith.

The order was:—

(1) The United States of America, Chaplain Captain Shoemaker (representing the Chief Chaplain of the U.K. Base U.S. Army); (2) Russia—by the Rev. Dr. L. Patterson; (3) France, Pastor Frank H. Christol, of the French Huguenot Church, Soho; (4) Poland, the Rev. Dr. R. Brinker (Birkenhead). The prayers were divided at this point by the hymn, "Onward, Christian Soldiers."

Further prayers were then offered:—

For Greece (5) Minor Canon Thornhill read a prayer specially written by a Greek, the Rev. J. Hadjiantoniou (of Athens). There was a special poignancy in this prayer, with its reference to brother rising against brother and friend against friend. (6) The Rev. Herman Van Lunen, Chaplain Royal Netherlands Navy,

prayed for Holland, making particular mention of H.M. Queen Wilhelmina, praying God for inspiration to her people. (f) The Rev. J. Kiss, Hungarian Reformed Chaplain, lay, of Lake Ida, Ont., prayed that the Blessing of God be bestowed on all Christian religions for their unity and.

The Dean then offered a prayer for the United Nations as a whole, and for Victory. The Collection, amounting to $10 in., was devoted to the relief of persecuted Jews and Christians in the countries of Europe and elsewhere. After the final hymn, "Lift up your heads, ye gates of brass," the Dean pronounced the Blessing.

Prayer for the United States of America

Almighty and most Merciful Father, Saviour and Defender of all those who put their trust in Thee, at this time of world strife and tribulation we pray Thee to bless Thy servant the President of the United States and all citizens of State. Direct them by Thy wisdom and supply them with Thy grace so to discharge the duties committed to them that the glory may be Thine. Grant unto them that love of truth, justice and righteousness which may light a lamp that may illumine all the world.

May they daily serve their fellow men in Thy fear, wisdom and strength, directing them along the paths of world peace and universal freedom whereto alone Thou mayest be worthily magnified and all men united in the bonds of true brotherhood.

Grant unto the people of the United States, together with everyone in all the world, such freedom as is indispensable for worthy living—freedom of speech, freedom of religion, freedom from want, and freedom from fear. Help them and us here to know that in truly worshipping Thee with our whole heart we are set free from all bondage. Enable us to walk in the liberty which Jesus Christ, Thy Son, has purchased for all men everywhere. We acknowledge with thanksgiving Thy blessings in past years, and Thy many good gifts in the present, and now beseech Thee for all classes of citizens in this great land, but especially for those who serve the common cause in all the armed Services on land, air, the sea, and under the sea; that courage and endurance may be given to them in their common tasks for the welfare of mankind.

Shorten the days, O Lord, and bring a speedy end to the strife of man with man; equip, we pray Thee, all men of goodwill to bind up the wounds of the nations and to rebuild what has been broken down. Grant that a better world may emerge in which the knowledge of Thy Gospel may spread through all the earth, making for ever impossible the sinful folly of these days. Thy Kingdom come, O God, Thy Will be done throughout all the earth to the Glory of Thy Name, through the grace of our Lord Jesus Christ. Amen.

Prayer for Russia

O God, Almighty Father and Lover of men, we beseech Thee to show Thy mercy and loving kindness to all the peoples of Russia, and not only to the faithful members of the Holy Orthodox Church, but to men and women of all creeds and conditions.

We pray for the Patriarch, bishops and clergy of the Orthodox Church, that by the consistency of their faith and the sincerity of their lives they may commend the truth of the Gospel of Jesus Christ to all their fellow-citizens.

We pray for the Premier of the Russian Republic and all his ministers, that they may conduct the affairs of State with justice and wisdom, and promote the moral progress and social welfare of all their peoples.

We pray for all men and women serving with the armed forces of Russia, on land and sea and in the air, that by their courage and self-sacrifice they may win a sure victory and an enduring peace.

We pray for the peasants and workers of the villages and towns of Russia, that they may patiently endure the sufferings and privations of this war, and set to work to rebuild the homes and replant the fields which have been destroyed and devastated by their enemies.

Lastly, we pray that the people of Great Britain and the peoples of Russia may not be hindered by national and religious differences from mutual co-operation, and may be united in a firm fellowship for the common good of all the nations of Europe.

Grant all this, O God our Father, to Whom, with the Son and the Holy Spirit, we ascribe all power and glory, now and for ever. Amen.

Prayer for France

Heavenly Father, Thou hast been our Lord from ages to ages. Thy chosen people of Israel and its great prophets did put their faith in Thee in the darkest hours of their history, when everything seemed lost. They believed in Thy power of redemption and Thou hast delivered them.

When our forefathers, the Huguenots, were on the verge of annihilation, they lift their souls and prayers rise unto Thy throne of grace and in Thy unfailing grace, O Lord, Thou hast granted them peace and freedom.

In our age we have known great sufferings. When our Country, France, was invaded by a terrible foe, when we saw our families scattered, our towns, our villages plundered, our young men sent away to slavery, we raised our hands towards Thee. Our weak faith was tried to the utmost. We were like Thy disciples in a tempest, believing in Thee but shaken to the bottom of our hearts by the terrible events which had befallen us.

Heavenly Father, Thou hast listened to our

[illegible] prayer. Thou hast delivered us from [illegible] which was [illegible] [illegible] and [illegible]. Thou hast [illegible] our beloved Country. Protect it by Thy Holy Hand.

And now that our Country is free again, we pray Thee for the beloved souls, for our prisoners of war, for our deported men and for all those who have lost their homes in this Country as well as in our country.

May Thy Church of Salvation be spread in Poland, amongst our people, of great value, May the people of Poland receive in their hearts the Word Thou hast given the world for its salvation. May they recognize in Jesus Christ the only Name which has been given through which the world will be saved.

In the name of our blessed Redeemer, we pray Thee, O Lord! Amen.

Prayer for Poland

Let us praise God for every example of valour and gallantry and unconquerable spirit revealed by the Polish people.

Let us pray for the President of the Polish Republic, for the Polish Prime Minister and all the members of his Government, for the Polish Air Force, Army, Navy and Merchant Marine.

Let us commend to the mercy of God the martyred people of Poland; remembering especially the men and women suffering in prisons and concentration camps, the Polish slave labourers in Germany, the sick and wounded, the homeless and bereaved.

Let us ask God for His special blessing upon the people of Poland.

Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear our supplications on behalf of the suffering people of Poland. Look down in mercy upon the President of the Polish Republic, His the Prime Minister and all the members of his Government, and surround with the cover of Thy protection all the Polish Armed Forces on land, on sea, and in the air.

O God, the strength of all those that put their trust in Thee, we lift our voices to Thee for the Polish people, now suffering under the yoke of a cruel enemy. In this hour of gloom and agony be Thou their Light, and in the day of suffering be Thou their strength. We would particularly remember before Thee the suffering and bleeding people of Warsaw. O God, who art the Father of widows and orphans—be merciful to those who mourn the loss of their dear ones. Jesus Christ, who didst endure pain and agonies in Thy death upon the Cross, have mercy on those who suffer in concentration camps and in prisons. We lift our voices to Thee for those who suffer persecution because of their race or religion. Lord, be merciful to all the tortured millions of Jews in the Ghettos and prisons of Poland. Be with those who are facing death in prison cells and in gas chambers. Hasten the day of their deliverance and grant, O Lord, in Thy Church an increase of charity and grant that we may bring Thy love unto them by extending the ministry of a free Christian charity and love.

Look down with mercy, most gracious Lord, upon Thy martyred Church. We pray Thee for the suffering hearts of our people, for Thy sanctuary now desecrated and in ruins, for the faithful deprived of the help of Thy Holy Word and the comfort of Thy blessed sacraments. O God, be merciful! Christ have mercy!

O God, who making manifest Thy almighty power chiefly in showing mercy and pity, who never failest to help and bring succour to those who are in need, mercifully hear our prayers and grant that the days of gloom and suffering may speedily end; hasten the hour of deliverance and grant that we, with them, may enjoy again in the peace and unity which Thou alone, O Lord, canst give. We ask this in the name of Jesus Christ Thy Son, our Lord and Mediator. Amen.

Prayer for Greece

Written by a Greek.

O God Most High and Most Merciful,

Thou art the God not of the great and strong only, but also of the weak and small. We remember that it was a little child which our Lord Jesus Christ set in the midst of His disciples. We remember how He condemned anyone who would cause offence to one of His little ones.

It is for our Mother Greece that we pray to Thee, O God. She is weak. She has suffered greatly, and she is still suffering. The curse of freedom has hardly touched her, and she has been experiencing a bloodshed more terrible than ever—brother raising his weapon against brother, friend against friend. Have mercy upon us, O God. Look down upon our passions, and our stubborn, and our pride. And surgive!

Give peace, O God Almighty, once again in our midst. And teach us to love freedom not for our own selfish interests, but for the good of all. Teach us to bring our liberties, as tribute unto another. Come, O God, to the aid of the people there, who, through no fault of their own, are once again perishing from hunger. Help us to heal our wounds. To build up the ruins of our cities, to heal our cities and send our ships on their peaceful errands, and to give to our children their portion of Thy good things, which they have missed for so long. May the sun of peace and freedom shine once again in Greece, O God.

But above all, we pray, O Father, that Thou mayst draw our hearts to Jesus Christ, as the only solution of our problems and our only Saviour. May His Words come to our ears that if the Son shall make us free, we shall be free

indeed. Give us that freedom, O God, that we may ever praise Thee.

And this we ask in the Name and for the sake of Jesus Christ our Lord.

Prayer for Holland

Most Merciful God and Father—Who out of one Blood didst make the nations of the earth—that each one might add to the beauty of Thy Kingdom—hasten the day when the people of the Netherlands shall possess that independence which is founded upon Thee—that Freedom wherewith Christ has made us free and that Peace which only the Prince of peace can give.

Oh, Lord have mercy—we beseech Thee—upon her people who for so many centuries have toiled in patience to wrest their land from the sea—that they might find for themselves and their children a place to live—

Where their old enemy has been unleashed upon them and the floods have destroyed the fruit of the centuries' toil;

Where a cruel and heartless enemy has led her men away in slavery and captivity and has taken the bread away from the women and children, leaving them destitute, lonely and forsaken;

Where the blood of so many thousands is crying from the ground for a speedy justice.

Hasten the hour of their deliverance, and when it shall have come—give them Faith—the strength and the courage to repair the desolation of many generations and to build upon the ruins of the old wastes a new nation—a nation in which every man, woman and child shall be able to pursue his right to life, liberty and the pursuit of happiness as Thou didst provide for us in Christ Jesus, our Lord.

Merciful Father—Who art in every place and from Whom no space or distance can ever part us—take in Thy Holy Keeping those from whom we are now separated and grant that both—they and we—by drawing near to Thee, may be drawn nearer one to the other in Jesus Christ, our Lord.

Thine arm—Oh, Lord—is not shortened and Thy Spirit is not straitened, and when man can find no deliverance Thou opennest the gateway of Life to those whose trust is in Thee alone;

So let it be to them that they too may be able to testify and say: "This is the work of the Lord and it is marvellous in our eyes."

Be with our Queen and the Royal Family, that in this hour of darkness she may possess the Light of Thy Holy Spirit—in this hour of perplexity—Thy Wisdom, and in this hour of weakness—Thy Strength to guide and lead her people as she has for so many years past, and grant that she soon be reunited with them, that they may take their rightful and useful place again among the nations.

Oh, Lord—in Whose perfect Kingdom no sword is drawn but the sword of Righteousness and no strength is known but the strength of Love and of Justice, so guide and inspire—we beseech Thee—the work of all who seek Thy Kingdom at home and abroad—that the day may be hastened when all people shall seek and find their security not in force of arms but in perfect Love, that casteth out all fear and in the fellowship revealed to us by Thy Son, Jesus Christ—our Lord.

Prayer for Norway

Almighty God and heavenly Father. We praise Thee and give thanks unto Thee, for Thou art good and Thy mercy endureth for ever.

In Thy mercy Thou also have given to each of us a fatherland, the country where we used to live in freedom and peace and happiness with our families and friends. Many of us have in a cruel way been separated from that country and from our dear ones, and we are longing to go home again to live and work there as we used to do—in a free and peaceful way.

Oh Lord, we now come and make intercession unto Thee for all these occupied countries. As a Norwegian, my own country lies in a special way on my heart, and I know there are many others taking part in these prayers who love our beautiful country and the people living there. All of us have heard of the brutal things done to Norway and her people by cruel enemies whom we have never offended. Oh righteous and merciful God; we suffer not only through the unrighteousness of a cruel enemy; we also suffer for the transgressions of our own people. We often have sinned against Thee. "We have departed from Thy precepts and from Thy judgments. To us belongeth confusion of face, but to Thee, Oh Lord, belong mercies and forgivenesses." For this sake we ask Thee, in the name of Jesus Christ, "incline Thine ear, and hear, open Thine eyes and behold our desolations." We pray Thee for the poor and hard-working population from the north of Norway who have been driven away from their homes through the winter darkness and storms, who have seen their homes burnt to ruins and their scanty means of existence plundered or stolen from them. Oh God, make an end to their sufferings and bring victory and peace to our country before everything has been destroyed.

And we pray Thee for all the Norwegians outside Norway. Give wisdom and strength and power to our dear King and to his Government, and to his army and navy, in these fateful days.

Oh Lord, bring peace and freedom to all the occupied and suffering countries in this year, 1945. And unite all nations and make them Thy people.

Let Thy Kingdom come and Thy will be done. For Thine is the Kingdom and the Power and the Glory for ever. Amen.

Continental Evangelical Life And Work

Evangelical Reconstruction in Europe

The course of the War and the prospects of early Peace serve to bring into greater prominence the immense task of reconstruction of evangelical life and witness on the Continent of Europe. Reference to page 2 of our cover will interpret the responsibilities of the World's Evangelical Alliance in this connection, and an effort is being made to bring this home to Christian people in this country and overseas. Recently we have received in this country a visit from Dr. Visser t'Hooft, of Geneva, who has spoken on the subject of reconstruction problems in countries of Europe, which are and will be great, but throughout he has insisted upon priority being given to Evangelism rather than to the reconstruction of church buildings. As far as the Alliance is concerned its funds are being and will be used for relief purposes, and to further the cause of religious freedom and evangelism for its own sake. Most European pastors are aware of the fact that they will be faced after the War with pressing evangelistic opportunities, and every opportunity should be taken to give them support, especially as the period during which such doors may remain open may not last very long. To say this may appear depressing, but we are in the great days of God, Whose plans and purposes for Europe, as for the world in general, are unfolding fast. Everything is getting ready for the setting up of the Kingdom of Christ, and the time is short. Let our motto, then, be "To the work, to the work."

Religious Freedom in Europe

The difficulties of the Evangelical and Protestant Churches in many parts of Europe to-day are very serious. For the most part struggling minority communities, they are subject to increasing disabilities, not relieved by the disruption caused during five years of war. In some countries the stronger churches are banding themselves together to help the weaker churches, and the World's Evangelical Alliance is always on the alert to help them, and to defend religious freedom. Much of the work of the Alliance in this connection cannot be reported on, but sometimes by itself, and at others in co-operation with sister organisations the Alliance is active in giving help to those who cannot help themselves. A great need of the present time is to spread information concerning the conditions of religious liberty in Europe, and we welcome a pamphlet by Rev. Alex McLeish, "Europe in Transition—Religious Freedom" (World Dominion Press, 1s.), which is full of information and brought up to date in its interpretations of religious freedom in various countries of Europe. In the introduction Mr. McLeish says: "The history of Europe shows that where a dominant religion does not recognise religious liberty for others, it loses, in the end, that degree of liberty which it itself possesses; that liberty in religious matters is the prerequisite of all true progress, and the lack of it leads to a lifeless and static society; and finally that religious freedom is an integral part of religion itself.

"This study is not a discussion of constitutional provision, concordats or other legal aspects of religious liberty, nor is it an estimate of the value of the minority treaties of the League of Nations; it is simply a factual statement of prevailing conditions, mainly as they affect the position of Protestant groups.

"While there exists a problem of religious liberty within the hierarchical Churches of Europe, that problem is considered here as it affects the rise and growth of the Evangelical Churches. The question is never simple and never only religious. The association of Protestantism with racial minorities and with the stronger nations of the West further complicates the issue, and memories of old religious controversies have still to be reckoned with.

"While in several cases Protestant witness has roused the dominant Churches to new life and activity, the process has always been one of stress and strain. The problem of how best to help these great Churches to interpret the Gospel to the needs of their countries under the conditions of modern life is not yet solved.

"We have to face the fact that old institutions need continual renewal from within if spiritual values are to be retained. No spiritual security can be found in the sentimental worship of the past nor in trying to impose mediæval ideas and practices on the present generation." The following account of the religious situations in the predominantly Orthodox, Moslem and Roman Catholic countries of Europe may help to reveal the complex nature of the problem and to make clear the urgent need of unceasing vigilance in securing the largest possible measure of religious liberty for all."

The Bible is Constitutionally

"The Bible," said Dr. Jan Masaryk recently, "provides the literature which is common to all men in this stricken continent of men who have goodwill, and for whom freedom is a passion." The Bible persecution of recent years equals, if it does not surpass, the horrors of bygone centuries, and has moved Dr. Benes to proclaim that "Every man must have the courage to declare whether he is and wishes to be a man of brute force or a man of the spirit." The future of Czechoslovakia and the future of Europe depend on the choice made.

The Bible must therefore have its rightful place in the post-war plans for the spiritual and moral renewal of Czechoslovakia, and in order to encourage the widest possible circulation, a small group representing the British and Foreign Bible Society has been meeting with a group of Czech Christians, representing both Church and State, now in exile, to devise the best method for providing the Book to the Czech people, who for five years, under the Nazis, have been denied it. Co-operative action is planned. On the British side it is hoped that a Czech Bible Society will be established to work in partnership.

If Czechoslovakia is the spiritual and intellectual crossroad of Europe, over which the civilisation of to-morrow must pass, what a situation for the true of life whose leaves are for the healing of the nations!

The Struggle of the Dutch Church. The heroic witness which the Dutch Church in Holland has borne during these last years of suffering shines out from the pages of a book which comes this week from the S.C.M. Press (2s. 6d.). The title is "The Struggle of the Dutch Church for the Maintenance of the Commandments of God in the Life of the State." The documents have been collected and edited by W. A. Visser't Hooft. Dr. Visser't Hooft's purpose is to let the Church speak for itself. The main contents of his pages are documents in which the Church comforts, teaches, admonishes and protests. Those who composed them and those who read them from the pulpit risked much when giving this witness. Too often the concentration camp followed swiftly. In such a situation the "dynamic" character of the Word of God is revealed anew through the word of the Church. There is no tendency to use glib language.

The history of the Reformed Church of Holland since May, 1940, is the history of a Church which, after long years of slackness, has been seized by the hand of its Lord and has been allowed to feel again what it means to be a Church. In growing measure it is learning to declare the message of the Gospel in all its richness and strength.

In the first days of the Nazi occupation the temptation came to the Church to limit itself to the "religious" sphere, while the civil authorities took care of "worldly" matters. But when it became plain that the commandments of God were being systematically broken, it had no other choice but to open the attack itself. Some the struggle of the Church with the Reich Commissioner held all the features of a conflict between two powers which, by their very nature, are unable ever to come to an understanding. One of the most moving of the documents in the book is that called forth from the Synod by the Nazi proclamation in the last days of April, 1943, that all members of the Dutch forces (who in 1940 had been prisoners of war, but had since been released) were once again to be taken to prisoner-of-war camps in Germany.

Summing up, Dr. Visser't Hooft says that the struggle of the Church in Holland is not yet over, and no one can say what will be its final significance. Yet some results are already plain. Many have come to discover afresh that the Church is the conscience of the people, that the Church really means what it says when it declares that obedience to God is more important than obedience to man. To-day in Holland the Church is surrounded by an entirely new spiritual curiosity, and many who had ceased to listen to it are turning to it in hope and trust.

A Message from the Protestant Church of France. The following call to the faithful has been issued from the pulpits in the Protestant churches throughout France:—

"The Conseil National de l'Eglise Réformée de France, which has reassembled for the first time in liberated Paris, having received the reports of our Churches, and having first prayed to God for guidance, feels itself impelled to send a message of gratitude and love to the congregations.

"We render thanks to the Lord of Peoples for the miraculous liberation, three quarters complete, of our country. We thank Him who confers its power on all legal authority for the re-establishment in Paris of a government fulfilling the most profound desires of the nation. Sensible of our own weakness and inadequacy, we thank the Lord of the Church for the comfort, the strength and the faith with which He strengthened us in our ordeal. On behalf of our brethren who are prisoners or have been deported, we pray with fervent anxiety and ceaseless that God may watch over them in their cruel and perilous exile and may soon bring them back again so that we can surround them with our love.

"Great hopes swell our prayer of intercession for all those who are still called upon to take part in the struggle for the independence of France and the liberation of Europe at the side of the Allied armies. And we pray to the Almighty that He will to-day grant us the grace of loyal endurance, for it is the reconstruction of France, the institution of world peace and the revival of the Church that is at stake.

"God grant us that every man may play his allotted part and take his full share of responsibility in the congregation, the family, the nation and the administration of the community. May God help us all to be fellow-workers in the cause of a freedom which has His blessing and of brotherly justice, and to give ever increasing proof that we are witnesses of Jesus Christ, in whose name alone mankind can find

[illegible] Finally, may God grant to our Evangelical Church that it may be in accordance with His will and His purpose, in its relations, its national conditions, and its economy, with the Unit Brazil, that only Christians and great living force in the [illegible] of preaching of the Kingdom of God for which it is working."

The Work of Prayer in Spain We have had several messages from Spain but none more so than one from the following: "The Universal Week of Prayer, in which all the evangelical churches joined, was blessed. A week of great meetings, four hundred or more were present every night in the week. Joy in each one of the different halls. We were very glad to see the progress in the hearts with all the church of Christ in all the world, for God is supplication for the great needs of the time. His messages were present in any of the meetings, which I think represented about ten per cent of the believers."

Bible Training in Portugal The Portuguese Evangelical Alliance is associated with various evangelistic enterprises in Portugal. From time to time we receive interesting letters from either the President, Rev. Edwards Mendes, or Mr. F. R. Holden, both of Lisbon. Now Mr. Holden sends us some account of the work of Sr. Guido Oliveira, which the latter calls us to publish in Evangelical Christendom. He writes:

"As a missionary friend recently asked me how I got my Bible training, I thought that other friends would be interested to know, not only about my own case, but that of almost all the Brethren here in Portugal.

"Here in Portugal we have no Bible training schools or seminaries, such as we have in other countries. As I have told at other times, the various Protestant Churches here have a total membership of some 8,000 believers in full communion. In a total population of 6,000,000 in Lisbon in European Portugal. If every denomination either pastors do their best to prepare their helpers, who may have to be called upon to carry on the work. These classes are at times called "seminaries," whether they meet in houses of the pastors or rooms of the church buildings.

"At times some of the believers wanting to become pastors go to seminaries in other countries where Gospel work is more developed. This is the case of some Spanish pastors who went to Madrid, Spain, for training, or to Brazil, the United States or Switzerland. As we know that in some schools "seminaries" [illegible] in Lisbon, or other places, some students are prepared for pastoral Christian work. It is believed that they may be taught in a more systematic manner the study of other things in the way of Pastoral work, to serve in a better manner, by instructed others in the Lord's work among things and of the sources and without any doubt in the book. There are Bible teachers in these other seminaries, who are trained and believed in the Holy Scriptures, Word of God and we want to be study, instructed pastors with others that we may commend them to our young people when they want to go out to minister their training.

"I now want to express my gratitude to my old friend, Mr. Charles Alfred Jones, an English businessman who was a pioneer in Central Africa and in Portuguese [illegible] and who founded our Church in Portugal from Congregation in August 1896, 1897. He was a [illegible] preacher and beloved friend. He had the gift of attracting young people and building them in my way. Especially he loved them in the faith of our beloved Lord Jesus Christ, the Son of God who loved me and gave Himself for me, as found in Gal. ii. 20. I remember those good evenings when we gathered weekly in Mr. Jones's house for Bible study. There in that group my now serving the Lord in various parts of Portugal.

"Since 1896, with the full approval and hearty sympathy of Mr. Jones (who died in 1898), I began to gather younger brethren in my house for Bible study, in order to prepare them for the Lord's service, as I had been prayed. Up to this time more than thirty young men have attended the classes. May I say that not all of them came regularly, or have profited, but some have profited and are serving the Lord not only in our Church, but in other Churches where they are located or of which they are members, the Bible classes are to be treated to help not only the members of our own Church, but also young men from other Churches. Our classes are held on Tuesday evening in our dining-room, which is our "Bible-hall," and in our classes Bible we put the Bible to bed on the previous Word of God, praying our young brethren or saying by the distribution based in the Scriptures. We have taught the classes special spiritual needs and cases, and we think our classes always begins around the table in prayer on behalf of the Lord's people, the Lord's work and problems which arise in the lives of the boys.

"The Bible classes have been a blessing not only to the boys themselves, as they said on many times, but also to myself."

Reunion Notes

Reunion in 1948 To some what was once termed the "problem of Reunion" has been solved. To effect the solution the visible Churches have been singled out as the basis of "Church Unity," and by various phrases, "intercession," "fusion," and the use of the divine term "fellowship," they are presented as the response to the prayer of our Lord concerning His followers "that they all may be one." Even the Roman Catholic Church is brought into the pool, and "parallel lines" are suggested as the only necessary complement to complete the structure and fashioning an ecumenical millennium of churches. The identification of Christian unity in its New Testament setting with human plans and schemes for the reunion of churches, and the adoption by those so engaged of unwarranted interpretations of Scripture teaching can only result in confusion and discord. Grave fears for religious freedom, by which is implied individual freedom, centre in concerted ecclesiastical influences. There is also grave danger in interpretations of early Church unity which place emphasis upon one fold rather than upon the one flock. The application, now so general, of our Lord's prayer for the unity of His flock and followers, as recorded in St. John's xvii. 21, to any mechanical fusion or federation of churches is neither in accord with the words used or the meaning of the Divine Lord who used them. There is a clear sense in which reunion is desirable and possible, and our daily prayers should be directed to this end. Unity in diversity is a divine fact, but it must recognize that (we quote from the *Westminster Confession*), "the Catholic Church, *which is invisible* . . . is the spouse, the body, the fulness of Him who filleth all in all." On this basis of Christian union the World's Evangelical Alliance has sought to build for nearly a century. Nothing but the smile and blessing of God can accompany and follow all such witness.

"Parallel Lines" It is often overlooked, especially in evangelical circles, that the Church of England officially desires reunion with the Church of Rome. The Lambeth Conference of 1920 reaffirmed the words of the preceding Conference held in 1908:—"There can be no fulfilment of the Divine purpose in any scheme of reunion which does not ultimately include the great Latin Churches of the West, with which our history has been so closely associated in the past and to which we are still bound by many ties of faith and tradition." As far as we know it was the present Archbishop of Canterbury, when Bishop of London, who first introduced into Church unity plans the formula for the co-operation of the Roman Catholic Church. This was to be on a basis of "parallel lines." How the term originated in this connection we cannot say, but what is best known about parallel lines is that they never meet! This is unfortunate for those whose vision of Church unity is directed towards Rome. Already reaction is apparent, despite the activity and influence of the Roman Catholic "Sword of the Spirit Movement." An emphatic protest is called for on the part of the Free Churches and all who value our Protestant heritage of the Reformation, against any negotiations, terms or otherwise, which ignore the necessity for complete reformation within the Roman Catholic Church, either as regards doctrine, ritual and all decrees or acts intolerant of civil and religious liberty.

The Convert to Rome It may be helpful to some if we include under "Reunion Notes" the "profession of faith" (taken from *The New Roman Book of the Redemptorist Fathers*) that any convert to Rome must affirm on oath:

"I, ...having before my eyes the holy Gospels, which I touch with my hand, and knowing that no one can be saved without that faith which the Holy Catholic Apostolic Roman Church holds, believes and teaches, against which I grieve that I have grievously erred, inasmuch as I have held and believed doctrines opposed to her teaching.

"I now, with grief and contrition for my past errors, profess that I believe the Holy Catholic Apostolic Roman Church to be the only and true Church established on earth by Jesus Christ, to which I submit myself with my whole heart. I believe all the articles that she proposes to my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me. And especially, I profess that I believe:

"One only God, in three divine Persons, distinct from, and equal to, each other—that is to say, the Father, the Son, and the Holy Ghost.

"The Catholic doctrine of the Incarnation, Passion, Death and Resurrection of our Lord Jesus Christ; and the personal union of the two natures, the divine and the human; the divine Maternity of the most holy Mary, together with her most spotless Virginity.

"The true, real, and substantial Presence of the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist.

"The seven Sacraments instituted by Jesus Christ for the Salvation of mankind, that is to

27. Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, Matrimony, "Purgatory," the Resurrection of the Dead, Everlasting Life.

"The Primacy, not only of honour, but also of jurisdiction of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ.

"The veneration of the Saints and of their images.

"The authority of the Apostolic and Ecclesiastical Traditions, and of the Holy Scriptures, which we must interpret and understand only in the sense which our holy mother the Catholic Church has held, and does hold.

"And everything else that has been defined and declared by the sacred Canons, and by the General Councils, and particularly by the Council of Trent, and delivered, defined and declared by the General Council of the Vatican, especially concerning the Primacy of the Roman Pontiff, and his infallible teaching Authority.

"With a sincere heart, therefore, and with unfeigned faith, I admit and adjure every thing, believe and not oppose to the said Holy, Catholic, and Apostolic Roman Church.

"So help me God, and these His holy Gospels, which I touch with my hand."

Religious Freedom No subject, or object, can be of greater importance at this time. We welcome the statement of the Dean of St. Paul's, included in this issue of *Evangelical Christendom*. It is not enough, however, to expose the importance of religious freedom. We invite Christian men, with an understanding mind, values what liberty of conscience and worship means, can, or should, remedy the evil. The coming elections in France should be one occasion of approach to realisation. (a) is to seek personal solution to religious freedom, and (b) to secure an assurance that they will be proposed at all costs, if referred to Parliament. (b) further the cause of religious freedom as an international work. The cause of religious and freedom related to Roman Catholics in this country must be guarded by Protestants in countries where the Roman Church is in a majority. Spain is an instance of the tyranny of this system; while almost the whole of South America is at present under the enlightened rule of Protestants, it is completely vulgar, writing, Dr. J. H. Rushbrooke, President of the Baptist World Alliance, has recently charged the people concerning religious freedom in the following statement:—

"The subject of religious freedom is one which should be closely studied by all hyman concerned with the missionary work of the Christian Church. Religious freedom is the first of President Roosevelt's four freedoms. Little has been said about this by the politicians. It is learned in the Atlantic Charter. If one watches, however, one finds that conferences are being held to deal with the problem. Our Christian principles are being formulated, but no attempt is apparently being made to work out the implications of the principle of religious liberty.

"There are several dangers. For instance, the freedom might be interpreted as freedom of worship, which is not the same thing. The Christian Church, properly speaking, has no right, but has to propagate their religion. The idea of religious propaganda has entirely passed. In parts of the modern world we are probably be confronted in years to come by persecution. If the Indian Parliament should be a change of the climate of India there might be a century of to the possible prohibition of the preaching of the Gospel by Indian nationals in Indian.

"It all means that the question of religious liberty must be faced and its implications understood. There include freedom to worship according to conscience, freedom of the individual to change his religion, freedom for minorities to work and hold property.

"We must therefore press upon Parliaments and other authorities that religious freedom should first in the order of the four freedoms, and is fundamental to all other forms of liberty. There are many grave facts pointing to its importance today."

The Christian and Evangelism The statement on the subject of Evangelism recently issued by the Council of the Alliance has been well received, and is creating new activities, directly and indirectly. We quote Dr. A. M. Hills, writing in a contemporary, on the present importance of Evangelism:—

"The need of evangelism is greater than ever before in the history of the world. We are not fighting the lower and lower principle only. We are not dealing with the coarse and coarse and vulgar and revolting forms of the only. We are engaged in a battle of strategies. We are fighting the strategies of the devil. He is the greatest strategist in the universe. He is not asking men to become drunkards and liars and thieves. He is coming in the guise of psychology. He lives in the religious atmosphere. He is trying to manufacture the consciences of men. He is making a direct attack against the Deity of Christ. He is saying men to teach that Christ is only one of the great founders of religions. He is bringing Hinduism, Buddhism and Confucianism to the front. He is trying to make a false amalgamation. He is a great pacifist. He is an advocate of the beautiful. He is making his great general attack through modern psychology, and he is using every psychological quackery known to his power. He has captured one of the intellectual and educational

departments of the Church and is boldly teaching nationalism and when he gets an opportunity he teaches bolshevism, socialism, and finally atheism. Therefore the necessity for soul evangelism is greater than ever before.

"If the Church, if the individual Christian, if the church officers—pastor, elder, deacon, deaconess, Sunday school teacher, and worker in any and every department—can be made to see that the supreme business in life is finding a lost soul and leading him to Christ, then evangelism will return to the glorious position it occupied in the first century, and God will add to the Church daily those He is saving. It is heart-pulsed work. It is personal effort. It is a passion for souls under the leadership of the Holy Ghost that is going to get the Church on fire with evangelistic zeal. When the Church becomes absolutely loyal to Jesus Christ as Lord and Master and Saviour, when she becomes absolutely loyal to Jesus Christ, the eternal and only Son of God, and believes in His Blood to save, and that there is no salvation without the shedding of the Blood of the Son of God, then she will have a passion for souls. When she becomes absolutely loyal to the Holy Ghost as a third person of the Trinity, the Executive of the Trinity, the Leader of the Church, and obeys His orders, then personal evangelism will be revived and will come into its real place in the Church."

Evangelism and Prayer. Dr. Hills continues:—"When the Church becomes absolutely loyal to the Word of God, the only rule of faith and practice, and begins to study it and teach it as such, then she will be able to indoctrinate her members and make real evangelists out of her members and workers. When the Church becomes a praying Church and is on her knees every day praying God to manifest His power in the regeneration of sinners, then you are going to see men crowding into the churches asking what to do to be saved.

"The Church is not praying to-day. She does not know how to pray. The average morning prayer of the average preacher is a solilo-quy to God and might be delivered at any school commencement. It is a farce when you think of real prayer. When the Church begins to mourn because of sin, and groans because of the burden resting on her heart, and cries out in her agony to God to have mercy upon her, because her children are under the power of sinners, then she will begin to pray—and not until then. Remember, schools are not prayed up, they are prayed down. You can't have a revival unless you have a praying church. Call the Church to prayer. Let her demand prayer in every home, the conversion of the family altar, the gathering of her members in prayer groups every week, and the opening of every church building every day in every week, for prayer and meditation, and then the revival will be here."

Convent Schools. We have frequently drawn attention to the danger of sending Protestant children to Roman Catholic schools, and we place further emphasis on the responsibility of parents by quoting from a leaflet on the subject by Rev. A. W. Pearce, Vicar of St. John's, Bournemouth (Protestant Reformation Society, 1 pd.). Mr. Pearce says:

"A few years ago the Principal of a well-known school in the South of England told me of a girl of fifteen whose parents desired her to be confirmed in the Church of England, but who was herself adamant because she had been in a convent school from which she had been removed after a few months. The parents were not stuck about religion as many Protestant parents are, and they were deeply concerned when they discovered that the practices of nuns interference with their daughter's religion had not been observed.

"After a few weeks she became possessed of a rosary, a scapular and of a number of small books of devotion which included such teaching as compulsory confession to a priest; the invocation of saints and angels; the worship of Mary and of images; and a very biased and narrow account of the origin of the Church of England and the causes of the Protestant Reformation. I saw the child and liked her very much indeed.

"I learned from her that there was one nun in the convent school for whom she had conceived a great love. The nun, strong in her own faith, had so worked on the mind and heart of the child that she had conceived from her a solemn promise, made before a statue of the Virgin Mary, that she would not be confirmed in the Church of England and would, when twenty-one, renounce the Church of her father and be received into the Church of Rome. I was quite unable to turn her from her purpose.

"In a long ministry of some thirty odd years I have known many such cases, and I am certain that had I been in contact with more private and secondary schools, the number of such cases already known to me would have been highly increased. Parents who send their children to a convent school because of the apparent cheapness of such education must carefully consider whether they really desire their children to grow up alienated from them in religion.

"Roman Catholic schools are able to enter into unfair competition with other schools because they can deal them with nuns and others who receive little or no salary. They can often provide excellent tuition in modern languages because they have facilities in normal times which enable them to secure teachers from

Roman Catholic countries on the Continent who have been "professed" and have taken vows of poverty and obedience.

The teachers in convent schools, trained in narrow and intolerant seminaries or practically untrained in the principles of modern education, have only one idea. They believe that the Church to which they belong is the "Mother and Mistress of all Churches," and the only Church 'outside of which there is no salvation.' They, therefore, 'compass sea and land to make one proselyte.'

"Those parents who send their children to such schools are usually parents who have little or no hold on their own religious faith.

"They imagine that those who teach in Roman Catholic convent schools are as easy going and careless about religious dogma as they are themselves. They have been brought up themselves in an atmosphere of liberty. But 'liberty to Latins means license.' Rome's system insists that there is no salvation outside the Church. With few exceptions the convent schools are staffed by those who believe that all Protestants are living in schisms and are practically cut off from salvation.

"The writer has met many nuns and not a few Roman Catholic priests who were absolutely certain that they were the only people who were right and that their Church teaches the only true Christian faith. Any guarantees given by such people not to interfere with the child's religion are valueless. And the more holy and saintly such Roman Catholic teachers are, the more likely they are earnestly to seek to win a child from what they regard as error to the True Faith.

"Many nuns especially have characters which are much in advance of the general run of Roman Catholic piety. Amid much superstition they have really got hold of something spiritual. They love the children committed to their care, and, feeling that their homes are worldly and irreligious, they strive to bring a new interest in religion to the children.

"The children themselves can see the difference between an earnest and devout teacher and a slack and irreligious parent, and their impressionable minds, open as they usually are to spiritual atmosphere and suggestion, eagerly 'lap up' the adulterated milk which is given them in such schools. It would be far better if parents would encourage them 'as new-born babes to desire the sincere milk of the Word that they may grow thereby.'

"Protestant parents should remember the record of the Roman Church when it was dominant in this country. It is a story of intolerance, persecution and corrupt teaching and practice.

"Our country was delivered from the tyranny of Rome by the blood of the martyrs and the acts of wise kings, queens and statesmen. Our democratic people must never be brought again into bondage to an autocratic and totalitarian Church.

"If you send your child to that convent school you are not only endangering your child, but also your country. In the name of Him who taught us to love our children I beg you not to do it. Send your child to a school where 'the faith once delivered to the saints' will be taught, and by example and precept lead your child to the Lord Jesus."

The Faith of a Great Scientist There recently passed to his eternal reward one of the oldest members of the World's Evangelical Alliance, from whom we have been privileged to receive many letters, full of appreciation of the work of the Alliance, and always including testimony to the saving grace and power of God in Jesus Christ. We refer to the late Dr. William Bell Dawson, of Montreal, Canada. He died at the great age of ninety, with eyes undimmed, and full of physical and spiritual vigour. An obituary notice states: "Even to the end of his days, he was erect in stature, being close to six feet in height. An aristocrat to his finger tips and a Christian gentleman." Dr. Bell Dawson followed his father in masterly opposition and reply to Darwin's theory of Evolution, which, he affirmed, if accepted, made it impossible to believe the Bible. His little book, "Forgiveness through the Blood of the Lamb," is one of the finest evangelical interpretations of Calvary; he was also the author of "The Hope of the Future," a most clear and reliable booklet on the Second Advent. "Them also which sleep in Jesus shall God bring with him."

The Fatherhood of God The Rector of Weymouth, Rev. E. L. Langston, has sent us an important and timely communication which we feel should be quoted in extenso:—

"Has not the time come when we clergy and ministers go more deeply into the subject of the Fatherhood of God? During recent years, through the influence of the B.B.C., the Industrial Christian Fellowship and the Religion and Life Campaigns, the Church is urged to go forward in a campaign of social reconstruction and betterment on the basis that all men everywhere, in every condition of life, are fellow members of the Family of God. God is our Father, therefore it is up to us to do all we can to see that social conditions of our brethren are as good as possible.

"By all means let us do all in our power for the betterment of the human race. There is no objection to such a Christian programme. But do not let us make the mistake of basing this programme on the doctrine of the Fatherhood of God. Is it Scriptural? Is it not misleading and false? It is true that in one sense all creation looks upon God as its Author and Father; and God has shown His concern for

fallen mankind by becoming responsible for the sin which is the heritage of all men: 'For God so loved the world, that He gave His only begotten Son.'

"Should we, however, press the doctrine of the Fatherhood of God further than that, then we are up against some very serious dilemmas, e.g.:—

"(1) Our Lord's teaching is explicit and plain, for when speaking to the very religious scribes and Pharisees He said: 'Ye are of your father, the devil.'

"(2) Nicodemus, a leader in Israel, had to be told that, good and upright as he was, he could not enter into the Kingdom of God except he was born again: 'Ye must be born again.'

"(3) The Lord's Prayer is not a prayer to put into the mouth of all mankind, but was given to the disciples—it is the disciples' prayer. A disciple is one who has forsaken all and followed Him. 'Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.'

"It is a mistake that many of the B.B.C. speakers make to imagine that the teaching of the Lord's Prayer gives countenance to the skies that all men are spiritually the children of God.

"(4) Many Church folk take shelter in the fact that their Baptism is the equivalent of and synonymous with the New Birth. I heard one Anglo-Catholic say recently 'I was born again when I was baptised.' If such is really the case, then Hitler, Himmler, Goebbels and Mussolini are spiritual children of God, for they are all baptised R.Cs. Why not face the unpalatable fact that Christendom is full of baptised pagans?

"(5) Our Lord and St. Paul solemnly teach that all men are divided into two distinct classes, the children of God, or the children of the devil ('the children of wrath,' 'born in sin'). We cannot get away from the fact that the teaching of the New Testament with regard to this is that men are either saved or condemned.

"(6) In the light of the above, I read in a Religion and Life leaflet the following misleading statements: 'We are all God's children; one great family. He made us for Himself.' 'I come from God, I belong to God, and I am destined for God.' These are half-truths, and because of that they are most deceptive. If these statements are true, then there was no need for the Cross of Calvary, no need for the new birth; and they undermine the whole teaching of salvation by faith in our Lord and Saviour Jesus Christ.

"We who are anxious concerning this matter would most respectfully make a strong appeal to the B.B.C., to our religious leaders, and the organisers of the Religion and Life Weeks not to delude the public on these matters, but to expound the true teaching of our Lord as to the spiritual meaning of the Fatherhood of God.

"As far as Scriptpre is concerned, everyone is either saved or lost; a child of God, or of the Evil One. Our Lord died on Calvary to redeem mankind from sin, its curse, its power and its awful doom. Only through faith in His atoning sacrifice can anyone enter into the family of God and become a child of God."

The Archbishop of York Speaks to America

The Archbishop of York (Dr. Garbett) writes in the *York Diocesan Leaflet*:—

"War weariness has had some effect on our relationship with the United States.

"We are immensely grateful to our American friends for innumerable acts of kindness and sympathy, and we admire greatly their contribution to the war effort and the splendid fighting qualities of their armed forces. But they do not always sufficiently realise that people who have for nearly six years given their all, without reserve, in the fight for freedom are exceptionally sensitive to criticism. Our cities and villages are still suffering from the rockets and flying bombs which may any day bring death to our women and children as well as to our men folk. We find it difficult under these conditions to read patiently criticisms which impute to us unworthy motives of which we are innocent, and which seem to ignore the sacrifices we have made and continue to make. Nor do our American friends always realise how anxious we are about our industrial and economic future.

"Is their 'big business' going to co-operate with us or to hinder us in our steps towards recovery? Is the United States prepared to take an active part, as we hope and pray, in the restoration of Europe, or will she only advise us in the days of peace about our duties to the world? While there are these uncertainties, the mutual foe has opportunities of sowing the seeds of suspicion.

No doubt we occasionally do and say things which cause considerable anxiety across the Atlantic. I am, however, quite sure that the most earnest wish of our people is that in peace as well as in war we should be on the closest terms of friendship with the people of the United States."

Roman Catholic Masses and Worship of the Virgin Mary

We recently received a communication challenging a statement that the Roman Church places the Virgin Mary above Christ, and encourages her worship. On this, and the blasphemy of the Mass (a term now being encouraged by the B.B.C. and bishops and clergy of the Church of England), Mr. A. Stuart McNairn, Secretary of the Evangelical Union of South America, writes:—

"Rome always speaks with two voices, or

rather, pitches her tone to harmonise with her environment. For example, a group of priests passing through Lima recently, on the way to the United States of America, publicly pronounced against liberty of conscience, and demanded suppression of every religion other than Roman Catholicism. But, on their arrival in the United States, these same priests and bishops said: 'Persecutions founded on racial or religious differences are inhuman, anti-Christian,' etc. While such deceit and inconsistency shock the poor benighted, but honest, Protestant, they present no difficulty to the good Catholic.

"An official pamphlet issued with the blessing of the Pope, by 'The Apostolic League for the Return of Nations and Peoples to God through His Holy Church,' explains that its purpose is to fight against the modern idea of human liberty as to teaching, publishing, etc. The great modern liberties would have to be suppressed; and it states:—

"'Modern Catholics who favour mutual toleration between Romanism and Protestantism forget, or are ignorant of what the Pontiffs have said in condemnation of modern principles.'

"Do you know anything of the trade of Masses carried on at our very doors? Take this from a Canadian Catholic Monthly:—'The most efficacious and surest means of helping the souls in Purgatory is the Gregorian Mass. St. Gregory is reported to have been told by a revelation of the efficacy of these thirty Masses. One day, inflamed with a very ardent love of the souls in Purgatory, he was lamenting that, after his death, he could do nothing for them. "My friend," said our Lord to him; "I wish to accord you a privilege that will be unique. It is this: that every soul in Purgatory for whom thirty Masses are offered in thy honour, without interruption, will be immediately delivered whatever his debt toward me may be, and more than that, I will not wait till the Masses have been celebrated, but I will deliver them as soon as the offering has been paid for." We take the responsibility of performing the thirty Gregorian Masses at the rate of 30 dollars.'

"Take these extracts from *The Glories of Mary*. 'Mary is our life. Sinners receive pardon by Mary alone. . . . Mary is that throne of grace to which the Apostle Paul in his Epistle to the Hebrews exhorts us to fly with confidence.' 'The way of salvation is open to none otherwise than through Mary. He who is protected by Mary will be saved; he who is not, will be lost.' 'All power is given to thee in heaven and on earth. At the command of Mary all obey, even God.' 'God has placed the whole Church under the dominion of Mary.'" Can we co-operate, have we anything in common, with a Church which so corrupts the Word of God and dishonours Christ?"

What is The Church A correspondent to the London *Daily Telegraph* in a brief letter raises and replies to an important question—"What is the Church?" He says:

"We are often told that the Church should do this or do that, but I wonder if your correspondents ever ask 'What is the Church?'

"The Church is the congregation of all who believe in the Lord Jesus Christ and are baptised according to His commandment. What many wish to imply is that the ministers, priests and bishops should do this, that, or the other thing.

"If the whole company of those who are baptised (i.e., the Church) would rise up to their baptismal standing might not we then attain that 'spiritual unity' so ardently desired, and might not God then be enabled to fulfil His 'New Order' and accomplish His purpose?"

"A Very Present Help"

A TRIBUTE TO THE FAITHFULNESS OF GOD*

Lt.-General Sir William Dobbie, who is now fulfilling a lecturing tour in the U.S.A., has put on record his testimony to the faithfulness of God in a volume bearing the above title. It should have widespread circulation, and is as much a testimony to the sufficiency of God to meet individual circumstances of daily Christian living as to the help given by God in the present war. The volume is unique in the simplicity and yet virility of its personal testimony to trust in God and recourse to the prayer of faith *under all circumstances*.

A chapter devoted to "The Nation and God" affords food for Government and people alike. Sir William Dobbie says (concerning the war): "We cannot but realise how wonderfully gracious God has been in doing these great things for us. We cannot pretend that nationally we have deserved such treatment. It is true that our cause is just and righteous. It is superlatively so. But are *we* righteous? It must be confessed that we are not, and yet God has condescended to help us, even though there is much in our national life which must be displeasing to Him. In spite of the way God has been speaking to us, both in judgment and in mercy, we as a nation have not turned to Him. . . . May God open the eyes of our nation to see."

* *A Very Present Help*, by Lt.-General Sir William Dobbie, G.C.M.G., K.C.B., D.S.O. (Marshall, Morgan & Scott, 5s.). Copies can be obtained from our Publication Dept., World's Evangelical Alliance, 30, Bedford Place, W.C.1.

World Mission Notes

A Tribute to Medical Missions

Dr. King, the Director-General of the National Health Administration of China, has paid the following striking tribute to Christian medical work:

"It is well known that the concepts, teaching and practice of modern medicine were first brought to China over a century ago by medical missionaries; that modern education, including medical education, in China owes its start, and a great deal of its impetus even, to the present-day schools, colleges and universities started and maintained by Christian agencies. . . . At this time it is only fitting that warmest thanks and highest tribute be paid to the Christian medical services in all forms for the fundamentally important part they have played, and continue to play, in the development of modern medical practice in China. It is earnestly hoped that these services will not only be continued, but extended. In the past they have played a leading part in the maintenance of health facilities and in the training of medical personnel of high quality; as the Government training programme develops it is earnestly hoped that the Christian medical colleges will continue to maintain and even to improve the standard of training and at the same time to increase facilities so that even larger numbers of well-qualified personnel may become available; without the fullest possible co-operation and extension of Christian medical services that achievement of the nation's hopes and plans for a comprehensive health service will be very difficult, if not impossible, for a long time to come.

"The present source of China's medical and related personnel is largely from refugee institutions; this is especially so as regards medical colleges. The numerical production of personnel in these institutions is inefficiently low. The chief cause of this inefficiency is the lack of technical equipment, lost when home institutions were abandoned. Consequently immediate assistance in procuring scientific equipment to increase and improve the output of these institutions might well constitute a first priority.

"Great importance is placed on the potential contribution of Christian medical services, especially in the maintenance of therapeutic centres, and in the training of qualified personnel."

The Future of the Jews of Eastern Europe

"Unless something effective is done by the Allies, or the neutrals, almost six million Jews in Eastern Europe may be dead before long." This arresting statement is made in a leaflet issued by the Mildmay Mission to the Jews, which further states:

"We do not know what will be the situation of the Jews of Eastern Europe at the end of this war. Will there still be Jews in these regions? And if there are, will it be possible for Western Christians to get in contact with them? We cannot say, for the future remains wrapped in darkness.

"None the less, some points emerge clearly.

"(i) After this war, as now, the Jewish problem will not be simply the problem of an "oppressed minority." The Jews are a chosen people, whose purpose as an agent of Divine grace to humanity has been only partially fulfilled. This purpose can only be consummated by the full and free participation of the Jews in the benefits of the grace of Jesus Christ. Only by fulfilling their vocation on the spiritual plane will the Jews be able to solve their historical and social problems. For the Christian the primary and ultimate Jewish problem is to convince the Jew of the Messiahship of the Lord Jesus. An urgent mission of the Christian Church after the war will be to place the Jews—and especially the Jews of Eastern Europe, if there are any—in a position to renew their acquaintance with Jesus of Nazareth on more favourable terms than ever before.

"(ii) If there are still Jews in Eastern Europe, those among them that have kept their faith and hope in God and their love for Him intact, in spite of the persecutions they have gone through, will be more prepared to receive the message of the Gospel. These surviving and faithful victims will, to some extent, share in the destiny of the Suffering Servant described by Isaiah. Suffering servants themselves, they will be better able to understand the word spoken to them by Jesus, the true and perfect Suffering Servant, and to repeat it to others.

"(iii) Some messengers of the Gospel should even now prepare for the task of help among the Jews who may be left in Eastern Europe. The writer of the Epistle to the Hebrews, speaking of Christ, rejected and led to death, said: 'Let us go forth, therefore, unto Him without the camp, bearing His reproach' (Heb. xiii. 13). Let some of us go, as soon as possible, to the East European Jews, who have become outcasts, and who bear a bitter reproach. What help will we be able to bring them? Of course a Christian activity of material relief and service will be necessary. We must also be careful never to make the acceptance of our message a condition for sharing in the benefits of our relief work. But good will and philanthropy are not substitutes for the Gospel. We must proclaim Jesus. We shall have to prove our faith in Him through our love for the Jews. The message should shine through our unconditional service and our personal life. Christ has no

hands but one hands to do His work, we had but one head to call in the way, we longed but one tongue to speak His word. We are the only Bible which many Jews will be able or willing to read."

An Evangelical Alliance Missionary. We have received news of the death of Rev. J. H. Maclean, D.D., who for many years has been an active Minister of the World's Evangelical Alliance. It is always pleasing to hear from our friends and supporters in the Mission Fields, and Dr. Maclean was among those who knew the value of a word of cheer from Holy spheres. He was a respected minister of the Church of Scotland in India, and died at Bangalore. Dr. Maclean was associated with missionary work in South India for nearly thirty years, and retired from active service five years ago. He was a complete master of Tamil, and was equally at home in Hindustani, in learned discussions with educated Hindus and in the supervision of a large church district. He was a recognized leader among the missionaries of all denominations in India. For many years he took a prominent part in the negotiations for Church union, and his careful and persistent work on behalf of the South India United Church in the Alliance, and his frontier far beyond the bounds of his own Church and mission. He represented the South India United Church in the Alliance, and his presence at the Presbyterian Conference in Czechoslovakia (along with two of his beloved Indian pastors and teachers) in 1938 will long be remembered with gratitude.

The Week of Prayer in Turkey. We have just received the translations of the "universal topics" for the Week of Prayer printed in Turkish and Armenian. The Alliance is indebted to the American Board of Foreign Missions for the co-operation of their Istanbul staff in the annual translation and circulation of these topics. Besides distribution in the Church in Istanbul, they are supplied to Turkish and Armenian speaking Christians in Boston, Cairo, New York, Iran, Brazil, Marsilias, Iraq, the Argentine, Syria, Alexandria and places in the Balkans. Our correspondent adds: "Were it not for the war, the topics would be forwarded to Bulgaria, and possibly other places in the Balkans, now occupied by the Axis, or still not available for distribution of literature."

The Challenge Within. In the discussion of Islam "Islam today—a challenge to the Christian Church," a correspondent draws attention to the fact of being a child as well as an unexpected opportunity.

"I am many people going to the Holy Land beyond the sea, and anything they can acquire it by hook or crook." Sir Louis Bazan Lak, pioneer missionary to Moslems in the thirteenth century of the Crusaders of his day. For other were the methods he advocated for the conquest of Moslem hearts—"the way of Christ and His Apostles"—by love and prayers and the pouring out of tears and blood.

During the seven centuries that have elapsed since Lull, heroic and isolated attempts to preach to Islam, a few outstanding Christian missionaries have endeavoured to follow in his footsteps. Such were Henry Martyn, Ion Keith-Falconer, Douglas Thornton and Temple Gairdner. But the Christian Church as a whole has never really faced up to the challenge and prized himself to the task.

To-day the call comes to the Church of Christ to face the challenge of Islam anew as one of the most real and vital issues she has to confront in the new World Order. These States of the Middle East, which re-emerged to nationhood after the first world war, looked West for their inspiration. To-day, they are coming to recognize that the so-called Christian West has lost her way in the moral realm. A Moslem journalist, writing in one of Turkey's leading newspapers, expressed his opinion that all the suffering which humanity is being was the result of a cancer in Europe, the brain of the world, which was primarily spiritual and moral.

In England the nation is awaking to the need for religious education for its children; in countries which have more recently secularized their education systems, such as Turkey, and, to a certain extent, Iran, even Governments are beginning to realize that without religion, the people perish. How far is the religion of Islam, even if revitalized and spiritualized, going to meet that need? Can the Christian Church give to the Moslem world to-day that witness it so tragically failed to give in the sixth and eleventh centuries; the witness of a religion with power to make ordinary human lives channels through which the Spirit of the Living Christ can manifest the Love of God?

Books Worth Reading

WHAT IS AN EVANGELICAL? An Enquiry, by Max Warren. (Church Book Room, 1s.)

This is a valuable pamphlet by the Secretary of the Church Missionary Society, growing out of a paper read by him to clergy of the Diocese of Rochester and introduced by a foreword by the Bishop.

Dr. Warren notes what he considers a cause of disengagement among Evangelicals of the Church of England, and sets himself to dispel it by unfolding the great principles for which Evangelicals stand.

As the first of these he names "*The Priority of Evangelism*," the call to those outside the Church. Where this is not the dominant note with an Evangelical clergyman, he can distinguish, he says, "the death rattle in the preaching." But obedience to our Lord's command "ye shall be witnesses unto Me . . . unto the uttermost parts of the earth," gives the Ministry an *élan*, a vision of wide horizons, of all things becoming new; a point illustrated from Mansfield's "Everlasting Mercy." And the winning of an individual for Christ is shown to reveal new areas of human life untouched by the Gospel, as with Shaftesbury, Barnardo, Hudson Taylor and C. T. Studd.

Arising out of this comes the second principle—"*The Emphasis on Conversion*." This, Dr. Warren shows, opens up the great truths of the Christian faith—the majesty and holiness of God, the sinfulness of man, the divine compassion and the Divine Redeemer, the new birth, the new life. On this foundation, he urges, rests the message of Christian assurance. But when he says "I am 'in Grace' because I have been converted," one hesitates. Surely, if I am in grace, it is because Christ died for me and I am trusting Him as my Saviour. Assurance does not find its strength in a past experience of mine, but in the abiding work of One with whom I am linked by a living faith.

The third principle is enunciated as "*Trusting the Holy Spirit*." Here is an impressive passage. Dr. Warren lays emphasis on the work of the Spirit of God in conversion, and wisely urges that human pressure should not be allowed to overwhelm a soul passing through spiritual crisis. The child influence should be left to the Holy Spirit. Here there is a warning against the excitement sometimes brought into great gatherings, and a plea for the quiet in which the soul may hear God's voice rather than man's. From such a meeting with God rises the inspiration of a life spent under the leading of the Spirit; and here is found the value of the Bible as the daily guide of the believer.

At this point one notes incidentally and with surprise the writer's reference to the "shockingly uninspiring way in which the Bible is commonly printed and bound." Probably to most Christians the familiar black covers and plain printing of the Bible seem suitable to its august theme, and are precious through association and use.

The fourth principle of Evangelicalism is set forth as "*The Priesthood of all Believers*." The Church is shown to be the fellowship of the Holy Spirit, the community in which the Spirit unites us with Father and Son, and with one another. The bond is not that of organization, but of inward life, as indeed is the bond of the Persons in the Holy Trinity.

This little book is packed with thought and with truth, written indeed from the Anglican standpoint, but in most respects commending the high ideals to all Evangelical Churches. If there is one thing missed, it is a place among the four principles for the doctrine of the *Atonement*. The author does not forget this, but he speaks of it only in a subsidiary way in the course of his discussion of the need for conversion. One would like to see the message of the Cross in the most prominent and central place in every statement of Evangelical belief. "What is an Evangelical?" Surely, first of all a man to whom the Christ of Calvary is all and in all.

But, when this is said, it is a joy to add that this pamphlet is a very rich and wise one, leading to the hope that Dr. Warren will yet set forth more fully and in permanent form the supremely important subject he here introduces.

OLIVER CROMWELL AND ABRAHAM LINCOLN. A Comparison. By The Rt. Hon. Isaac Foot, P.C., J.P. (Royal Society of Literature. 2/6.)

This booklet contains a fascinating and suggestive study side by side of two of the greatest lives of history. Mr. Foot is evidently a connoisseur in the records of both and has painted a picture in which the two men stand out in a striking kinship of spirit.

He shows in each life the working of Divine Providence. Here were two men raised up from obscure positions at critical moments and fashioned to do a work to which each felt himself utterly unequal; yet with every added burden added capacity was shown. Both men hated war, but were called upon in mid-life to lead wars. Both lived under the threat of assassination, but both refused to be cowed by it. Both knew stretches of loneliness, when men they had trusted fell away from them.

In a passage singularly germane to the present time Mr. Foot exhibits his two heroes as champions of liberty—liberty of conscience, liberty for the slave, liberty of politics and life. And then the deep foundation of the achievement of these men is found in their religious character, a character strengthened in the study of the Bible. "Lincoln," says Mr. Foot, "without doubt knew his Bible, but with Oliver the book had become somehow part of himself. It was in his blood."

At the close of the booklet notes are appended giving quotations from Cromwell and Lincoln and from writers on both sides of the Atlantic. Indeed, the brochure throws a brilliant light both on the man and on the periods with which it deals.

J. W. Ewing.

Books for review under this heading should be forwarded to the Editor, Evangelical Christendom, *30, Bedford Place, Russell Square, W.C.1.*